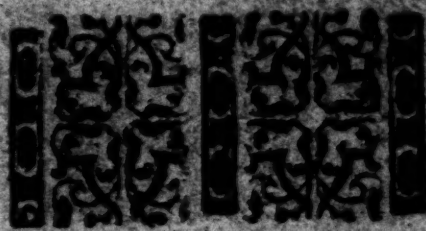


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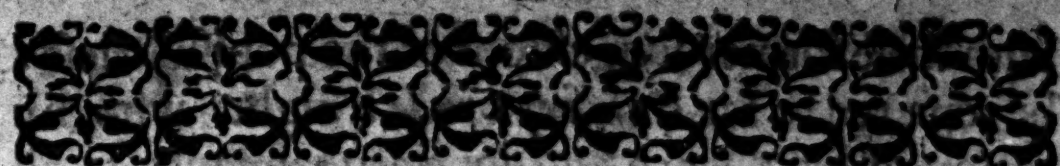
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M.DC.XXIII.





# THE OCCASION AND ISSUE OF THE LATE CONFERENCE HAD BETWEEN

*Dr. White* Deane of Carleil, and *Dr. Featly*,

with *Mr. Fisher* and *Mr. Sweet*, &c.

lutes, was this as followeth.

**E**dward Buggs Esquire, about the age of 70 yeares, being lately sick, was solicited by some Papiſts then about him to forſake the Pro- teſtant faith, telling him there was no hope of ſal- uation without the Church, there was no Catholik Church but theirs, and to beleeue *the Catholike Church* was the Article of his Creed, and by it could no other Church be meant but the Church of Rome, becauſe it could not be proued by all the Proteſtants in the kingdome, that they had any Church before *Luther*.

This Gentleman being much troubled in his mind with theſe and the like ſuggeſtions, who all his life time had bin and professed himſelfe a reli- gious Proteſtant, became now more ſicke in minde then body; and if by Gods mercifull goodneſſe he had not reconered of this ſickneſſe, it is to be fea- red hee had ſalne both from his Mother Church and his former faith, as ſome of the neareſt of his owne blood (to his great grieve) haue lately been ſe- duced by like inticements.

After his recovery, being much troubled in mind



with these former suggestions of the popish Priests, he repaired to Sir *Humfrey Lynde* Knight, who by reason of his alliance and long acquaintance vvith him, gaue the best satisfaction he could to his said cousin Mr. *Buggs*, who seemed to take content in such his conferences, and to be well satisfied by him in all points.

But the Popish Priests and Iesuites not desisting to creepe in further where they had once made a breach, perseuering still in questioning him, where his Church was before *Luther*. Whereupon he repaired againe to Sir *Humfrey Lynde*, and required some further satisfaction of him concerning that demand. And thereupon Sir *Humfrey Lynde* tolde him, it was first in Christ and the Apostles, consequently also conspicuous in the primitiue Church for 600 yeares after Christ, after which time some errors crept into the Church, as diseases into a mans body; so that the Church which *Luther* and we acknowledge, was in generall the same Christian Church, as his body was the same substantiall body, being now well, and lately sicke, though different in the qualities.

And for the better strengthening of his mind, the said Sir *Humfrey Lynde* inuited him to his house in the countrey, thereby the better to preuent the daily sollicitation of those dangerous seducers. And after his returne to London, the said Sir *Humfrey Lynde* going to Mr. *Buggs* his house in *Drury lane* to visite him, found Mr. *Fisher* the Iesuite there, where after some debates about Religion and the visibilitie of the Church, Mr. *Fisher* called for pen and



and inke, and set downe this question *in terminis*; thereby adding vnder his hand, that he would answer vpon it negatiuely, as chalenging and expecting opposers, deliuering also the paper into the hands of the said Sir *Humfrey Lynde*, who vpon view of it, answered, that it was an historicall question, and not so proper for disputation. But Mr. *Fisher* vrging it, Sir *Humfrey* told him, if he would go to Dr. *Whites*, where formerly he had been, the said Doctor would easily resolue those doubts. Which being refused by the Iesuite, the said Sir *Humfrey* did then returne him his paper againe, and so left him.

About two dayes after, Mr. *Buggs* repaired to Sir *Humfrey Lynd*, and intreated him (for his satisfaction) to giue Mr. *Fisher* a meeting, saying, that Mr. *Fisher* had againe told him, that he would maintaine what he had set downe, and that our Diuines could not proue our Church visible before *Luthers* time. Whereupon Sir *Humfrey* told him, that Dr. *White* and Dr. *Featly* were to dine with him on Friday following; and if after dinner Mr. *Fisher* would come thither with foure or six at the most, they should be admitted for his sake and his wives, who (by reason of such sollicitation) were troubled in their minds, and satisfaction should be giuen as occasion required. And these were the true causes of the meeting, as is before declared. Vpon which Friday, being the 27 of Iune 1623. Mr. *Fisher*, Mr. *Sweet*, Iesuites, and some others with them, came to Sir *Humfrey Lynds* house, into a little dining roome, where they found the aforesaid Mr. *Buggs*, his wife



and children, and others of Sir *Humphrey*'s friends  
that had then dined with him, together with some  
others also; whose coming in, as the said Sir *Hum-*  
*frey* did not expect, so he could not with civilitie  
put them forth his house, but did instantly cause  
his doores to be locked vp, that no more might en-  
ter in; notwithstanding which his command, some  
others also came in scatteringly after the Confe-  
rence began.

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**A**fter this manner, the conference continued  
until the evening, when the Lord of the  
Treasurie, who was then present, did  
propose a question, whether it was  
convenient, that the said conference  
should continue until the morning.  
To which question, the Lord of the  
Treasurie, did answer, that it was  
not convenient, because the Lord of  
the Treasurie, did not think it  
convenient, that the said conference  
should continue until the morning.  
To which answer, the Lord of the  
Treasurie, did answer, that it was  
not convenient, because the Lord of  
the Treasurie, did not think it  
convenient, that the said conference  
should continue until the morning.



5



# A RELATION

OF WHAT PASSED IN A  
CONFERENCE TOUCHING

*the visibilitie of the Church.*

*Jun. 27. 1623.*

**D**Octor *White* and Doctor *Featly* being invited to dinner by Sir *Humphrey Lynde*, and staying a while after, had notice given them that Mr. *Fisher* and Mr. *Sweet*, Iesuites, were in the next roome ready to conferre with them touching a question set downe by Mr. *Fisher*, vnder his owne hand, in these words: viz.

*whether the Protestant Church was in all ages visible, and especially in the ages going before Luther: 2. And whether the names of such visible Protestants in all ages can be shewed and proued out of good Authors.*

This question being deliuered to the parties aboue named, and it being notified vnto them that there were certaine persons who had been solicited (and remaining doubtfull in religion) desired satisfaction especially in this point, they were perswaded to haue some speech with the Iesuites touching this point, the rather because the Priests and Iesuites do daily cast out papers and disperse them  
in



in secret, in which they vaunt, that no Protestant Minister dare encounter them in this point.

At the beginning of his meeting, when the disputants were set, Dr. Featly drew out the paper, in which the question aboue rehearsed was written, with these words in the margent, viz. *I will answer that it was not*; and demanded of Mr. Fisher whether this were his owne hand; which after he had acknowledged, Dr. Featly began as followeth.

D. Featly.

Σὺν ἑω̃, To this vniuersall demand, requiring rather an Historicall large volume, then a Syllogisticall briefe dispute, we answer:

1. That although diuine infallible faith is not built vpon deduction out of humane history, but diuine reuelation, as is confessed by your owne Schoole-men, and expresly by Cardina'll Bellarmine: *Historia humana faciunt tantum fidem humanam, cui subesse potest falsum*: Humane stories and records beget onely an humane faith, or rather credulitie subiect to error, not a diuine and infallible beliete, which must be built vpon surer ground.

2. Although this question be grounded vpon vncertaine and false supposals; for a Church may haue been visible, yet not the names of all visible professors thereof now to be shewed and proued out of good Authors; there might be millions of professors, yet no particular and authentick record of them by name. Records there might be many in ancient time, yet not now extant, at least for vs to come by; yet we will not refuse to deale with you in your owne question, if you in like maner will undertake the like taske in your owne defence, and maintaine



maintaine the affirmatiue in the like question, which we now propound vnto you here in writing:

*whether the Romish Church (that is, a Church holding the particular entire doctrine of the now Romanists, as it is comprised in the Councell of Trent) was in all ages visible, especially in the first 600 yeares: And, whether the names of such visible or legible Romanists in all ages can be shewed and proued out of good Authors.*

Here Dr. Featly reading this question, through a mistake, in stead of *out of good Authors*, read *out of Gods word*. Whereunto Mr. Fisher replied, *No, I will proue it out of good Authors.*

Then said one that sat at the table: By no means can Mr. Fisher endure to demonstrate his Church out of Gods word.

Dr. Featly. God is a good Author, Mr. Fisher, but it is true I did mistake; what say you to the condition, will you vndertake to name visible Papists in all ages out of good Authors?

Mr. Fisher. *I will, so you proue the visibilitie of your Church.*

Here an order was set downe, that Dr. Featly should for an houre and a halfe oppose M. Fisher in this question; and afterwards M. Fisher for the last houre and halfe should oppose D White in the contrary question for the visibilitie of the Romane Church.

M. Sweet. *Before you proceed to dispute, I desire these conditions may be assented vnto on both sides:*

1. *That all bitter speeches be forborne.*
2. *That none speake but disputants.* Which condi-



tions were well approued of by the whole companie.

*D. Featly.* I desire a third to be added thereunto: viz. that both the Opponent and Respondent be tied to Logicke forme.

*M. Fisher.* *I hold not that condition fit, because the companie vnderstands not Logicke forme.*

*D. Featly.* There are of the companie that vnderstand Logicke as well as you or I, and the rest are men of vnderstanding and reason; therefore I am resolued to keepe Logicke forme, and expect from you direct answers.

*M. Fisher.* *You your selfe confesse, that this question is not to be handled Syllogistically.*

*D. Featly.* I said indeed, that it required rather a large Historicall volume, then a brieft Syllogisticall dispute; the more you too blame to propound such a question, and my taske the harder; yet being propounded as a question, I will keepe my selfe to Logicke forme. But before I propound my argument, I craue leaue in few words to lay open the vanitie of the vsuall discourse, wherewith you draw and delude many of the ignorant and vnlearned. You beare them in hand, that there was no such thing in the world as a Protestant before *Luther*; and that all the world before his time beleeued as you doe. That your Church hath not been only visible in all ages and all times, but eminently conspicuous and illustrious; which is such a notorious vntruth, that I here offer before all this companie to yeeld you the better, and acknowledge my selfe overcome, if you can produce out of good Authors,



I will not say any Empire or kingdome, but any Citie, parish or hamlet, within five hundred yeares next after Christ, in which there was any visible assembly of Christians to be named, maintaining and defending either your Trent Creed in generall, or these points of Popery in speciall, to wit,

1. That there is a Treasury of Saints merits, and superabundant satisfactions at the Popes disposing.
2. That the Laity are not commanded by Christs institution to receiue the Sacrament of the Lords Supper in both kinds.
3. That the publicke Seruice of God in the Church ought or may be celebrated in an vnknowne tongue.
4. That priuate Masses, wherein the Priest saith, *Edite & bibite ex hoc omnes*, and yet eateth and drinketh himselfe onely, are according to Christs institution.
5. That the Popes pardons are requisite or vsful to release soules out of Purgatory.
6. That the effect of the Sacrament dependeth vpon the intention of the Minister.

*M. Sweet. These are Scholasticall points, not fundamentall.*

*D. white.* Those things which are defined in your Councell of Trent, are to you matters fundamentall.

*Whatsoever article denied makes a man a hereticke, is fundamentall.*

*But the deniall of any of these, makes a man a hereticke.*

*Ergo, euery one of these articles is fundamentall.*



To which argument nothing being answered, D. Featly proceeded.

D. Featly.

7. That Extreme Vnction is a Sacrament properly so called.

8. That we may worship God by an image.

9. That the sacred Host ought to be eleuated, or caried in solemne procession.

10. That Infidels and impious persons, yea Rats and mice may eate the body of Christ.

11. That all Ecclesiasticall power dependeth of the Pope.

12. That he cannot erre in matter of faith.

13. That he hath power to canonize Saints:

14. To institute Religious Orders: 15. to depose Kings, &c. which latter points and the like, I leaue to D. White to maintaine against you, when (according to your promise) you doe vndertake to name visible and legible Romanists in all ages.

M. Fisher. *After you haue proued your Church visible in all ages, and named the professors thereof, I will satisfie you in your particulars.*

D. Featly. In the meane while name but one Father, but one Writer of note, who held the particulars aboue named, for 500 yeares after Christ. To which instant demand of D. Featly, nothing was answered.

Sir Humf. Lynd. M. Sweet, proue me but this one point out of Saint *Augustine*, namely, Transubstantiation; or satisfie such arguments as I shall bring you out of Saint *Augustine* to the contrary, and I will promise you to go to Masse.

To which M. Sweet made no other then this answer,



swer, *This is not new to the question.*

M. Fisher. *I expect your argument D. Featly.*

D. Featly. There are two meanes onely to proue any thing by necessary inference, to wit, a *Syllogisme* and an *Induction*: other formes of argument haue no force, but as they are reducible to these. I proue the visibilitie of our Church by both; and first by a *Syllogisme*:

*That Church whose faith is eternall and perpetuall, was euer visible in the professors thereof.*

*But the faith of the Protestant Church is eternall and perpetuall.*

*Ergo.*

M. Fisher. *You conclude not the question.*

D. Featly. There are two *queres* in your question; first, whether the Protestant Church were in all ages visible; and secondly, whether the names of such visible Protestants in all ages can be shewed. I haue concluded in my *Syllogisme* the first *Quere*.

M. Fisher. *There are not two queres or parts in the question; it is but one question.*

D. White. Where there are two propositions with two distinct *utrum*s, there are two questions: But here are two propositions with two distinct *utrum*s, to wit, *Whether the Protestant Church, &c.* and *whether the names, &c.*

*Ergo.*

M. Fisher. *Conclude any thing syllogistically D. Featly.*

D. Featly. You your selfe make the first part a question by it selfe: for at the margent ouer against the first part, *whether the Protestant Church was euer visible,* you write, *I will answer, it was not.* Which



words can haue no Grammaticall construction, if you refer them to both parts, or at all to the latter part, to wit, *whether the names can be shewed.*

M. Fisher. *Let us heare a Syllogisme.*

D. Featly. In this copulative proposition which you offer for a question, and require me to proue; either you denie both parts, or one onely: if both, I am to proue both, one after the other; if one only, then you grant the other. A copulative is not true vnlesse both parts be true; doe you denie both, or one onely?

M. Fisher. *I say they are but one: for the latter part is to expound the former: for I meane by visible, so visible, that the names of such visible Protestants may be shewed.*

D. Featly. This is to confound two distinct questions in one. For a Church may haue been visible, and yet the names of such visible professors not now to be shewed.

M. Fisher. *They are my words, and I am best able to expound my owne meaning.*

D. Featly. An exposition which the construction of the words will not beare, is not to be receiued. But the construction of the words will not beare this your exposition. Therefore it is not to be receiued. And is a coniunction copulative, and must adde somewhat to that which goes before. It is all one, as if you should expound the words of the Apostle, *Provide honest things before God and men*, before God, that is, before men.

M. Sweet. *what need you stand so much upon this, if there were visible men, certainly they may be named.*

*Name*



*Name your visible Protestants, and it sufficeth.*

Name visible Protestants in all ages.

*A Romanist*

*standing by.*

D. Featly. It seemes you are *nominals* rather then *reals*; you stand so much vpon naming: will you vnder-  
dertake to name visible Papists in all ages?

If neither you nor we can name visible professors of our Religions in all ages, for ought I know, the best way for vs is, to be all naturall men.

*The same Ro-  
manist stand-  
ing by.*

D. Featly. This is the right reason of a *naturall*.

M. Sweet. *If there were visible Protestants in all a-  
ges, certainly they may be named.*

D. Featly. That is a *non sequitur*, for the reasons before named by me. What say you to a people of *Africa*, who (if we may belecue *Plinie*) haue no names at all.

M. Boulton. Yet they haue descriptions, and may be knowne by some *periphrasis*.

D. Featly. What say you then to the heretickes called *Acephali*, who are so called, because their head and author cannot be named, nor particularly described, yet the Author was a visible man. Are all visible mens names vpon record? Are all the records that were in formertimes, now to be produced?

Here diuers of Mr. *Fishers* companie, called, Names, names, names.

D. Featly. What, will nothing content you but a Buttery booke? you shall haue a Buttery booke of names, if you will stay a while.

Here diuers of the auditors wished Dr. Featly not to proceed any further in the disputation, vnlesse Mr. *Fisher* would suffer him according to the lawes of a disputation, first to conclude the first part of his



his copulative question, and then the second: yet D.*Featly* desirous to bring the disputation to some better issue before he lett it, was content to yeeld to M.*Fishers* vnreasonable demand, and conclude both parts of the copulative question in one Syllogisme.

D.*Featly*. *That Church whose faith is eternall and perpetuall, is so visible, that the names of some professors thereof may be shewed in all ages.*

*But the faith of the Protestant Church is eternall and perpetuall.*

*Ergo.*

M.*Fisher*. *Faith eternall, who euer heard of faith eternall? Saint Paul saith, that faith ceaseth.*

D.*Featly*. You have a purpose, M.*Fisher*, to cauil; you know my meaning well enough, by the terme *perpetuall*, to wit, that Christian faith which hath continued from Christs first publishing it till this present, and shall continue vntill his second coming. The Church which holdeth this faith, you beleue shall be so visible, that the names of the professors thereof may be shewed in all ages.

But the Protestant Church holdeth this perpetuall faith.

*Ergo.*

M.*Fisher*. *Your argument is a fallacie, called, petitio principij.*

D.*Featly*. A demonstration *à causa*, or *à priori*, is not *petitio principij*.

But such is my argument.

*Ergo.*

Is it not a sounder argument to proue the visibilitie



litic of the professors from the truth of their faith, then as you do the truth of your faith from the visibility of professors? Visible professors argue not a right faith. *Hereticks, Mahumetans and Gentiles* haue visible professors of their impieties; yet will it not hence follow, that they haue a right beliefe. On the contrary, we know by the promises of God in the Scripture, that the Church which maintaineth the true faith, shall haue alwayes professors more or lesse visible.

*M. Sweet.* You ought to proue the truth of your Church à posteriori, for that is to the question, and not à priori.

*D. Fearly.* Shall you prescribe me my weapons? Is not an argument à priori, better then an argument à posteriori? This is, as if in battell you should enioyne your enemy to stab you with a knife, and not with a sword or dagger. I will vse what weapons I list; take you what buckler you can.

*M. Fisher.* A prooffe à posteriori is more demonstrative then à priori.

Here Mr. Fisher sheweth his *Academicall* learning, *A Protestant* in preferring a demonstration à posteriori, before *sitting by*, that which proceedeth à priori. Is not a demonstration of the effect from the cause, more excellent then of the cause by the effect?

From this place and so forward, it was agreed by the disputants, that the Arguments and Answers should be taken by one common writer, and that the Opponent D. Fearly should set his hand to each severall Syllogisme; and the Respondent M. Fisher to his severall Answers.

*D. Fearly.* That Church which is so visible as the *Catholike Church* ought to be, and as the *Pop. so Church* is pretended by M. Fisher to be, is so visible, that these



names may be produced and shewed.

But the Protestant Church is so visible, as the Catholick Church ought to be, and as the Popish Church is pretended by M. Fisher to be. Ergo.

M. Fisher. I denie the minor.

Minor proba-  
tur.

D. Featly. That Church whose faith is eternall and perpetuall and unchanged, is so visible as the Catholike Church ought to be, and the Popish Church by M. Fisher is pretended to be.

But the faith of the Protestant Church is eternall, perpetuall and unchanged.

Ergo the Protestant Church is so visible as the Catholike Church ought to be, and the Popish Church is pretended by M. Fisher to be.

M. Fisher. I distinguish the maior. That Church whose faith is perpetuall and unchanged, so as the names can be shewed, is so visible as the Catholick Church ought to be, and as M. Fisher pretends the Romane Church to be, I grant it.

That Church whose faith is perpetual and unchanged, yet so as the names cannot be shewed in all ages, is so visible as the Catholick Church ought to be, and as Mr. Fisher pretends the Romane Church ought to be, I denie it. To the minor I apply the like distinction; and consequently to the conclusion in the same manner.

D. Featly. What answer you to the conclusion also? This is a frame of new Logicke.

Mr. Fisher. Tolle distinctionem.

D. Featly. A strange distinction of the eternitie of faith by professors to be named and not to be named. What are professors nominable or innominable to the eternitie of faith?

M.

All this was  
spoken, but not  
committed to  
the writer.



M. Fisher. Conclude that which I deny, That the Protestant Church is so eternall, as the names of all visible Protestants in all ages may be shewed.

D. Featly. That Church whose faith is the catholick and primitive faith once given to the Saints, without which no man can be saved, is so perpetuall as the names may be shewed in all ages.

But the faith of the Protestant Church is the primitive and catholick faith once given to the Saints, without which none can be saved. *Tollitur distinctio.*

Ergo the faith of the Protestant church is so perpetuall, as the names may be shewed in all ages.

M. Fisher. I answer to the minor. If this proposition be taken simply in it selfe, I absolutely deny it; but if this proposition be considered (as it must be) as related to the first question and the end thereof, I further adde, that it is not pertinent to that end for which the whole dispute was intended, to wit, to shew to those who are not able by their owne abilitie to find out the infallible faith necessary to salvation, without learning it of the true visible Church of Christ; and consequently the visibilitie of the Church is first to be shewed before the truth of doctrine in particular shall be shewed.

D. Featly. First, what I speake you of those who are not able by their own abilities to find out faith? is any man able by his owne abilitie, without the help of diuine grace? 2. What helpeth the visibilitie, to confirme the truth of the Church? Visibilitie indeed proues a Church, but not the true Church. *These words were also spoken but not set down by the writer.*

Here M. Fisher alledged some words out of D. Field of the Church, supposing thereby to iustifie his former answer; wherunto D. Featly promised answer should be made when it came to their turne to answer; now he was by order to oppose M. Fisher.



**D. Featly.** The summe of your former answer was, that the *minor* of my former Syllogisme was both false and impertinent. It is neither false nor impertinent. Ergo, your answer is false and impertinent. And first, it is not false.

**M. Fisher.** I answer to the antecedent, That it is both false and impertinent; but I adde, that for the present it must first be proved to be pertinent, or else it diverteth vs from the chiefe end of our dispute, which was, as I said before, That infallible truth may be learned of the true visible Church, and not the true visible Church by first finding every particular infallible truth, and by that to conclude which is the true visible Church.

**D. Featly.** I proue that the *minor* is pertinent.

That *minor* proposition which together with the *maior* doth necessarily and directly inferre the conclusion of the *minor* last denied, is pertinent to the probation of that *minor* denied.

But the *minor* proposition of the third Syllogisme, doth necessarily and directly inferre the conclusion of the *minor* last denied.

Ergo the *minor* of that Syllogisme is pertinent.

Note that M. Fishers answers to every one of these Syllogismes were penned by him verbatim, with the advice of M. Sweet and one other, advising privacy and amending what they thought fit, which breeding much delay, irksome to the hearers, and the Opponent then saying, You are very long M. Fisher. A stander by said, Let him alone, for he and his learned counsell are not yet agreed.

**M. Fisher.** I distinguish the *maior*. That *minor* proposition which together with the *maior* doth necessarily and directly inferre the conclusion of the *minor* in such manner as it may serue for that purpose to which the whole



whole dispute is ordained, I grant it to be pertinent. But if it do inferre the conclusion, yet not in such manner as it may serve for that purpose for which the whole dispute was ordained, I denie the maior.

Here the disputants iarred, and so the writer ceased; yet that which followeth was then delivered by them.

D. Featly. That minor which together with the maior inferres the proposition last denied, the whole proceſſe having been per directa media, is pertinent to that purpose to which the dispute is ordained.

But this minor together with the maior directly and necessarily inferres the Proposition last denied, the whole processus having been made per directa media.

Ergo it is pertinent to that purpose to which the dispute is ordained.

M. Fisher. Your media in your Syllogismes were directa, but they tended not ad directum finem.

D. Featly. This is a Bull, Mr. Fisher. Media directa, yet not ad directum finem, that is, direct and not direct: for media are said to be directa only ratione finis.

M. Sweet. Is there not a fault in arguing, called transitio à genere in genus? when a man by arguing quite leaves the maine question and subject.

D. Featly. I acknowledge that transitio à genere in genus, is a fault in disputing; but I never heard, that the inference of the effect by the cause was transitio à genere in genus: such was my argument. For faith in a right beleever produceth profession and confession thereof, which makes a visible member, and the like profession of many members a visible Church. Where the cause is perpetuall, the effect must needs be perpetual, Therefore where the faith



is perpetuall, the profession thereof must needs be,  
and consequently the visibilitie of the professors  
thereof. Is this *transitio à genere in genus*?

*A stander by.* M. Sweet, you once learned better  
Logicke in Cambridge then you shew now.

*Here againe those of M. Fishers side calling for names, D. White said,  
Where are your names?*

*D. white.* This is nothing but an apparent tergi-  
uerfation. You will not answer any argument direct-  
ly, nor suffer vs to proceed in our arguments; and  
therefore I require you *Mr. Fisher*, according to the  
order mentioned in the beginning, for each partie  
to haue an houre and a halfe, that you now oppose,  
and suffer me to answer. Proue by Christ and his  
Apostles, or by any of the Fathers, for the first 600  
yeares, these present tenets of the Roman Church:  
viz.

1. That all power of order and iurisdiction in re-  
spect of the Churches, is to be deriued from the  
Church of Rome.

2. That no Scripture, sense or translation thereof  
is authentically, vnlesse the same were receiued from  
the Romane Church.

3. That the Romane Church onely was and is  
the authentically custos of vnwritten traditions?

4. That all generall Councels were called by the  
sole authoritie of the Pope; and that he might rati-  
fie and disanull whatsoever pleased him in them.

5. That the Pope onely had power to canonize  
Saints.

6. That the Pope had or hath power to depose  
Princes. Proue all or any of these, and we will nei-  
ther



ther carp nor cavill about names, but answer directly, without all delayes, evasions or tergiversations.

M. Fisher. *When you D. White or D. Featly have proved your Church to be visible in all ages, and named visible Protestants, then I promise you to prove the visibility of the Catholike Romane Church; but that is not done by you yet.*

D. Featly. It had been done but for your delayes and tergiversations; answer briefly and directly to my former argument, and I will descend to my induction, and produce the names of such eminent persons as in all ages have maintained the substantiall points of faith, in which we differ from your Romane Church.

*That Church whose faith is the catholike and primitive faith once given to the Saints, without which none can be saved, is so visible, that the names of the professors in all ages may be shewed & proved out of good authors.*

*But the Protestant Church is that Church, whose faith is the catholike and primitive faith once given to the Saints, without which none can be saved. Ergo.*

The maior is *ex concessis*. What say you to the minor?

M. Fisher. *I distinguish the minor.*

D. Featly. *Vpon what terme do you distinguish.*

M. Fisher. *I distinguish of the proposition, not of any terme.*

D. Featly. Here is againe another straine of new Logicke, to distinguish of a proposition, and apply the distinction to no terme: howsoever, I am glad to heare you distinguish, and not simply to denie  
that



that the Protestant faith is the Catholike primitive faith. Mark, I beseech you, you that are present, that Mr. *Fisher* demurres vpon the proposition; his conscience will not suffer him simply to denie, that the Protestant faith is the Catholike primitive faith; we simply and flatly, and in downright termes denie that your present *Tridentine* faith is the Catholike primitive faith.

*M. Fisher.* I answered you before, that your minor is false and impertinent.

*D. Featly.* I haue proved already, that it is pertinent: what say you to the truth of it?

*M. Sweet.* This is to diuert the question: the question is not now, whether our faith or yours be the catholike primitive faith, but the question now is of the effect, to wit, the visibilitie of your Church, which you ought to proue out of good authors.

*D. Featly.* May not a man proue the effect by the cause? Is there no other meanes to proue the effect, but by naming men and producing authors for it?

*M. Sweet.* An effect is posterius; the question is about an effect; therefore you ought to proue it à posteriori.

*D. Featly.* What a reason is this? May not an effect be proued by his cause? Must an effect be needs proued by an effect? or à posteriori, because an effect is posterius?

*M. Sweet.* Leane these Logicke disputes; bring the names of your Protestants; that is it we expect.

*D. Featly.* If I should relinquish my former argument, to which yet you haue giuen no manner of answer, you Mr. *Fisher* would report that I was  
non.



nonplussed, as you slandered D. *White* in a former conference, who (I tell you M. *Fisher*) is able to teach vs both. Whereto Mr. *Fisher* replied nothing.

To prevent all such misreports to the wrong of either, it was moved by the hearers, that it should be writen downe by the common writer of the conference, that both the Disputants being willing to proceed, D. *Featly* was desired by the companie (because it was late) to produce the names of such Protestants as were extant before Luther in all ages. This being written and subscribed by them both, D. *Featly* proceeded to his induction.

D. *Featly*. An Induction is a forme of argument in which we proceed from enumeration of particulars, to conclude a generall, after this manner:

It is so in this and this, & sic de cæteris.

Ergo it is so in all.

According to this forme of arguing, thus I dispute:

The Protestant Church was so visible, that the names of those who taught and beleueed the doctrine thereof, may be produced in the first hundred yeares, and second, and third, and fourth, & sic de cæteris.

Ergo it was so in all ages.

First I name those of the first age; and I begin with him who is the beginner of all, our Lord and Saviour Iesus Christ, blessed for euer, at whose Name all knees must bow both in heauen and earth, and vnder the earth, (at which words all the companie expressed an holy reuerence;) after Christ I name the twelue Apostles, and Saint *Paul*: and because there were few writers in the first age, at least whose vndoubted works haue come to our hands, I name onely *Ignatius* after the twelue Apostles and Saint *Paul*.

M. *Fisher*. These are enough for the first age, Christ, the twelue Apostles, Saint *Paul* and *Ignatius*.



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M. Fisher. These are enough for the first age, Christ, the twelue Apostles, Saint Paul and Ignatius.



Here at the name of Ignatius some of M. Fishers side seemed very glad and confident, saying, *We are sure enough that Ignatius is on our side.*

D. Featly. I meane not the new *Ignatius Loyola*, but *Ignatius* the Martyr, betweene whom there is more difference in qualitie, then distance in time.

M. Fisher. *Name of all the ages, or else you do nothing.*

D. Featly. I cannot name all at once: wil you haue me name men of so many ages with one breath? will you haue me eate my whole dinner at a bite? can I name twelue seuerally, but I must name first one, then two, then three, and so forward. I name (as I said before) in the first age for our Religion, our blessed Lord and Sauour the Founder of all Religion, the twelue Apostles, and after them St. Paul and *Ignatius* the Martyr. For the second age, I name *Iustin Martyr*, *Clemens Alexandrinus*, and Saint *Cyprian*; and I begin first with Christ & his Apostles.

M. Fisher. *You shall not begin with Christ and his Apostles.*

D. Featly. You are not to make my Induction; I will begin with Christ and his Apostles; where should I begin but in the first age, and with the first of it: shall I make a catalogue of the Christian Church, according to the seueral ages, and leaue out Christ and his Apostles in the first age? Answer first to them, and I will proceed to others.

M. Fisher. *Name the rest in all ages, and then I will answer you.*

D. Featly. First answer to the first age, and then I will proceed to the second. If you grant me the first age, then I will proceed presently to the second; otherwise I must stay in the first.

M. Fi-



M. Fisher. *Vnlesse you giue me a catalogue of names throughout all ages, I will not answer.*

D. Featly. Will you not answer Christ and his Apostles in the first place?

M. Fisher. *I will not before you haue named the rest.*

D. Featly. Will you not be tried by Christ and his Apostles?

*That which Christ and his Apostles taught in the first age, was taught by succeeding Christians in all ages; this is confest on both sides.*

*But the doctrine of the Protestants was taught by Christ and his Apostles in the first age. Ergo.*

Answer this Syllogisme, if you will not answer my former Induction.

M. Fisher. *I will not answer you any thing till you haue made your catalogue.*

D. Featly. Mr. Fisher, I charge you, as you will answer it before Christ himselfe at the dreadfull day of iudgement, answer now vpon your conscience before all this companie, whether you beleue that Christ and his Apostles taught our faith or yours; this is the maine point of all, answer directly to my Induction.

*Notwithstanding this deep charge, M. Fisher still refused to answer to the argument of instance in Christ and his Apostles; whereupon diners thereupon expressing their distast at such refusall, desired D. Featly to surceasse, telling him that he ought not to talke any longer with such a one who refused to answer Christ and his Apostles. And so the Conference brake vp.*

This Conference though it tooke not that progresse which was desired, by reason of the Iesuites tergiuersation, not permitting Dr. Featly to come to the ripenesse of any argument; yet it hath not bin



fruitlesse: for since that time, the aforesaid Mr. *Buggs* came to Sir *Humfrey Lynde*, and gaue him many thanks for the laid meeting, and assured him that he was well resolved now of his Religion; that he saw plainly, it was but the Iesuits bragging, without proofes; and whereas formerly by their Sophistical perswasions he was in some doubt of the Church, he is now so fully satisfied of the truth of our Religion, that he doth vtterly disclaim the Popish priests companie, and their doctrine also.

Vpon Monday following, M. *Fisher* and M. *Sweet* came vsent for to the house of Sir *Humfrey Lynde*, to know of him, whether the parties that had formerly conferred, would proceed or no; who answered, that if they might confer priuately with leaue in some other place, they would easily make good their cause; and so they parted without further resolution of place or meeting.

Since which time, notice being given by my Lord Bishop of *Durham* of his Maiesties pleasure, that the truth of the late Conference should be certified to his Maiestie, and further meetings staid; a Romanist hath confidently auerred to Mr. *Buggs*, that our side hath laboured to haue all future meetings touching this occasion forbidden, because we durst not, nor are not able to make good our assertions against them.

And this is the true relation of the Conference it selfe, together with the occasion thereof, and the effect which it produced.



FINIS



